THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

VOL. II.—NO. 46. ONEIDA, N. Y., NOVEMBER 15, 1877. {$2.00 per year in Advance. {Single copies Five Cents.

AMERICAN SOCIALIST.
Published every Thursday.

JOHN HUMPHREY NOYES, . . EDITOR.
WILLIAM A. HINDS, . ASSOCIATE EDITOR.
F. WAYLAND-SMITH, . . BUSINESS MANAGER.

SUBSCRIPTION PRICE.

One Year, $2.00; Six Months, $1.00.
Postage Free to Subscribers in the United States.
One Year to England, France, or Germany, postage included, $3.00.
The paper will be sent to Clergymen at half price.
☞ MESSRS. TRUBNER & COMPANY, *Booksellers*, 57 & 59 *Ludgate Hill, London, England, are our Agents.*
Subscribers are specially requested to plainly write their names and post-office address, including town, county and State.

ADVERTISING RATES.

Single insertion, ten cents per line, Nonpareil scale; eight words making a line, and twelve lines an inch. Reduction for subsequent insertions. Send for special rates.

SOCIALISTIC NOTICES.

Respectable Advertisements of Communities, Coöperative Societies, and new Socialistic ventures of any kind, will be inserted, with the distinct understanding that the publishers do not thereby assume any responsibility as indorsing the character, moral or financial, of such organizations. The rate for these special notices is one cent for each word, each insertion, cash in advance.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.
All correspondence should be addressed to
"The American Socialist, Oneida, N. Y."

ARE WE ENTERING UPON GUARANTISM?

THE present tidal wave of Socialism is floating the politicians. Possibly the next swell will flood the churches.

The political engines were stranded at high-water mark of the old issues. The ideas which gave vitality to party organizations have become institutions; hence the work of the old parties is done; there is no longer a reason for their existence. To illustrate:

The American Idea may be formulated thus:
The Equality of Civil Rights;
Representative Government;
Personal Liberty.

Quite naturally, the Federalists, under the administrations of Washington and the elder Adams, from their educational bias, and judging from the rope of sand the Articles of Confederation proved to be, felt the need of a central government strong enough to maintain itself; while the opposition, variously known as Anti-Federalist, Republican, Democrat, under the lead of Jefferson and his successors, held to a strict construction of the Constitution; maintained the doctrine that the United States were—not a nation of people—but a confederacy of Sovereign States.

These ideas and the tariff question underlay the two great political organizations under whatever name, until the late rebellion. Neither party, until a late day, denied the central idea of the declaration of independence, namely, the Equality of Civil Right, nor did either party institute it. This failure developed the Abolitionist party; and this, in turn, developed the logic of the Slaveholders into a denial of the equal right of the negro. They justified their practice by framing a theory to suit it. Assuming that an aristocracy is a necessary element in society of the highest culture, they declared openly for a society founded on slave labor.

Herein was retrogression. The institution of chattel slavery was incongruous with the American idea; for to uphold slavery was to deny civil right, personal liberty and also representative government. Chattel slavery in the nineteenth century was also an anachronism. It belonged to past ages, and must render a valid reason for its existence at this day. Hence its advocates were reduced to one of two alternatives: they must admit now, as in earlier days of our history, that slavery is wrong—although a wrong for which they were not responsible, it having been enforced upon all of us by England,—and so surrender their cause; or they must justify slavery on principle. They chose the latter course; their society was to rest upon slave labor as its corner stone.

Meantime the people of the free States were also put upon their defense; they, too, must canvass the grounds of their faith in the American idea of society and government and justify their maintenance of it. Out of the great debate most of them came with better grounded convictions in favor of their own system and a greater hostility to slavery; but so strong was the force of usage that the Republican party, which conducted the war and bore the responsibility of that dread arbitrament, fought on the issue of a restoration of the union; and it was left to the executive of that party to issue the proclamation of emancipation as a war measure.

The republican party finished the work which the democratic party, notwithstanding its name and broader claims to popular suffrage, failed to do; but only incidentally and on compulsion; not as the deliberate act of a great party defining its principles and maintaining them through successive campaigns.

Thus from the sheer force of ideas, our Bill of Rights, for the male population, has crystalized into institutions. The equal right of the negro is expressly established in the Constitution; we are admitted to be a nation endowed with sovereignty, and state sovereignty is proven to be subordinate and limited.

After settling the disturbances growing out of the war, the work of the two great parties, which have alternately administered the Government, was done. Neither of them has a distinctive, ruling idea to bind its forces together, and both are necessarily disintegrating. The people have not yet, in sufficient numbers, pronounced upon economic questions; so both parties in the last canvass were without a rallying cry. They might have exchanged platforms without doing violence to the convictions of either. It was a mere struggle for place—a fight between *ins* and *outs*. Whatever names parties may hereafter bear, one conclusion is certain: new ideas must inspire their combinations and determine their platforms.

Thus far our representatives have failed to deal wisely with social and economic problems. They have not known how to settle great questions without resort to force. Neither party, nor both combined, had the sagacity to abolish slavery without violence; and they do not know how to adjust the claims of capitalist and laborer with or without violence; nor to institute equitable commerce; nor to institute representative money; nor has state or church succeeded in arresting the development of dangerous classes, constituted on one hand of "the mighty marauders of the money market," and on the other, of a hireling labor contingent. On the contrary, crime is increasing; pauperism is increasing; commercial revulsions and bankruptcy are increasing; monopoly is increasing; labor strikes, lock-outs and riots multiply. We are following the same road that England has traveled; and but for our larger territorial area, our landless class would be as great as that of England, and like England, we should have our hereditary professional pauper and beggar class.

This is a down-hill road, and must end somewhere; either in a war of extermination, as in France when the land was redistributed; or our obvious perils may at last open our eyes to the fact of this antagonism of interest which sets every man against his neighbor and also divides society into hostile classes; and at the same time, perhaps, set us to inquire whether this antagonism is a final necessity of human relations, and whether Unity of Interests may not also become a practical fact.

During the autumn canvass there were some glimmerings of appreciation of our present status by the politicians.

For some years past an issue has been shaping which is likely to divide the country into two parties on questions of personal interest to every one. It is the old question of capitalist against laborer in a modified form, taking the color now, more specifically, of the money-lending interest against the producing interests; and involving the further problems of money representing gold only, or money representing all property, metals included; and also whether the issue of money and the circulating volume shall be determined by arbitrary acts of Congress and official discretion, or be governed by economic laws.

Inasmuch as money is the common carrier of property from hand to hand, and so becomes the chief means of distributing the products or profits of labor, the money question is the pivot upon which the labor and capital question turns. Hence the money problem is almost certain to become the foremost politico-economic question, and so remain until satisfactorily settled.

Meantime a common incident in unorganized society, a labor strike, one of unusual extent and force this time, suddenly precipitated the labor question into the arena of politics, and startled the whole country by demonstrating how thin a bubble sustains our fancied security, and how dangerous are hostile classes.

The public sympathy with what was felt to be honest demands of the strikers, namely, that men who work faithfully are entitled to the means of livelihood, commanded both the press and the politicians; and we now have claims put forward on behalf of laborers by partisan politicians which, if advanced at any previous period, would have consigned the claimants to private life thenceforth.

For example: In a political platform adopted for the fall campaign this year in Ohio, was the demand for a Government Bureau of Industry. A candidate for the Governorship in the same State declares in favor of a guaranty of minimum wages to railway operatives and miners. The Secretary of the United States Treasury in stumping the same State said: "My hope is that Congress will pass laws to establish and limit maximum rates of freight, so that the productions of a farmer may not be in danger of confiscation by exorbitant rates; that it will limit and restrain the cutting and reduction of freights so as to destroy the ability of railroad companies to pay fair prices for honest labor, and prevent the companies from making paupers of men who perform an essential function in commerce."

The money question, however, was paramount. The candidates of both parties were very nearly in accord; both sides upholding Government issues in preference to those of private corporations, and in favor of postponing the resumption of specie payment or repealing the resumption act.

There is ground of doubt whether these leaders—followers, rather, of public opinion—understand the full force of their demands. The guaranty of producers against confiscation of their property by exorbitant freights; of laborers against starvation wages; of unitary money; are important advances from existing relations of producer and intermediate, of laborer and employer; but they are incomplete or partial guaranties. The complementary guaranty of wages is guaranty of work as well; and Equitable Commerce, not merely the limitation of freight rates, is the guaranty to the producer against spoliation on every hand.

Will the politicians accept these conclusions? Doubtless at the right time; for in truth our public men are fairly representatives. We, the people, are still in a reäctionary state. We have maintained a long struggle to shake off the bonds of old institutions, to assert personal right as against authority: we are still sharply individualistic, disposed to be a commonwealth in our single selves. The pendulum of the social movement, however, is apparently upon its return swing from extreme egoism and gravitating towards unity of interests.

The fact stands out prominently that distinctive demands on behalf of producer and laborer for new securities have been made by candidates for place, leaders in both great parties expecting to better their chances of election by making them. They will be equally ready to take the next step when the people require it.

The tendency of these claims, rather than their extent, is significant. The guaranty of employment and a just recompense for labor, equitable commerce and unitary money, as well as unitary weights and measures, are

characteristics of what Fourier designated as the sixth period in social evolution, or Guarantism, in which guaranty of every interest is established and participated in by all.

It is the phase next succeeding the present civilization, and it makes possible the due unfolding of life, strongly in contrast with the destructive antagonisms, the uncertainty of subsistence which increases with increased production, the squalor and the suppression of life now so disgracefully prevalent.

If not actually entering upon Guarantism, we have drifted very near to it. At present our public guaranties are the common school, the poor-house and the prison. Another ground-swell may tide us over into safe anchorage upon certain other humane guaranties.

Williamsburg, Kans., Oct., 1877. C. S.

OWEN'S MISTAKE.

II.

In studying Owen's success at New Lanark and his defeat at New Harmony to discover their causes, we may search for the purpose of finding some act of his, or some change of policy, which may with show of reason be taken as furnishing the key to explain the one or the other. The peculiar notions which he held on the subject of the formation of character and the moral irresponsibility of man were formed in early manhood, before he entered on his career as a manufacturer and industrial and educational reformer; and it may be urged that if his failure at New Harmony is to be laid to his rejection of Christianity, that should also have caused him to fail at New Lanark. But let it not be forgotten that his practical attitude toward religion, the Bible and Christianity, was greatly changed while passing from the one work to the other.

At New Lanark, he was at least respectful to Christianity. The Bible was to some extent used in his schools. In one of his essays for general circulation, he said "that the children were taught from books which, while they avoided the inconvenience of particular creeds, inculcated the precepts of the Christian religion which are common to all denominations." His father-in-law, Mr. Dale, was an Independent preacher of high character and wide influence, and notwithstanding the great divergence of their views, there was great harmony of action between them; Mr. Dale being Mr. Owen's most trusted friend and counselor. And if during his labors at New Lanark he did not believe in Christianity, he did not regard a hostile attitude toward it as requisite.

But before he undertook New Harmony he changed position and openly declared hostility to all religion, and charged upon it all the evils that afflict the human race. He himself regarded this change of position as a radical one. He announced it with great flourish in his speech at London, Aug. 21st, 1817, as though it might be the last act of his life, and martyrdom might be the consequence of an open and bold declaration of this character. Let it be noted, then, that between his success at New Lanark and his defeat at New Harmony this declaration of war against religion was promulgated. He must have had this in mind when, later in life, he made the confession that in his efforts for the regeneration of society, he had missed the most important of all elements of success, in overlooking spiritual conditions.

The failure of every Communistic attempt which was in any way connected with Owen's movement in this country was equally signal with that of New Harmony. What a scene of disaster is thereby presented! Take the Community at Yellow Springs, Ohio, as an example. Here were seventy-five or more families, apparently of the best material which the world could furnish to form such a Community as Owen proposed, brought together about the same time he started New Harmony, and stimulated by him; generous and cultivated men and women, for the most part, with ample means, and a delightful and every way eligible location. But, like Owen, they ignored Christianity and declared religion in no wise essential; and though they went to work with great zeal and an apparent spirit of self-sacrifice, but three months had elapsed when they abandoned their communal organization, and in less than a year the members were all scattered again into the world they had left. Self-love proved too strong for philanthropy alone; there was no faith in spiritual power which could exorcise the spirit of selfishness which rent them asunder. And so with all the rest; with Nashoba, the experiment of Frances Wright, the help-mate of the Owens; with several offshoots from New Harmony which sought establishment in its vicinity; with the Haverstraw, N. Y., Community with its *Church of Reason*, and with many others of like character in different parts of the country attempted in the years 1825–7; it is one and the same story of all, men and women like Owen himself, generally intelligent and of good moral character, philanthropic, with high hopes and fervent zeal, yet possessing withal selfish elements of character, and without religion or faith to lead to the necessary self-sacrifice to secure agreement, attempting to reorganize society and bring in a new and higher mode of life, and all alike failing disastrously!

And yet some will no doubt regard the inference we would draw as to the effectual cause of these failures, as unwarranted, and will attribute them rather to want of care in selecting material for members, or in some cases to want of capital, dishonest management, etc., etc.; while the opponents of Communism say the failures were because that is at war with human nature and can not succeed. J. W. T.

SOCIALISM IN ENGLAND.

HISTORICAL REMINISCENCES.

BY E. T. CRAIG.

XI.

DR. KING AND COÖPERATIVE STORES.

It was fortunate for the coöperators of Brighton that Dr. William King was resident among them. Born at Ipswich in 1786, and educated at Cambridge, where he attained considerable distinction, and was appointed to a fellowship, he studied the medical profession and settled at Brighton. The peculiar tone of his mind led him to sympathize with the industrial classes, and study their condition and the remedies necessary for their amelioration. My first personal knowledge of Dr. King arose from meeting him at Lady Byron's mansion. Her ladyship manifested great respect for his opinion in reference to the industrial school system, which I was then carrying on under her auspices, and I was thus brought into acquaintance with a man of very marked, yet well-balanced character. The brain was large, with greatly preponderating moral and mental combinations. At the request of Lady Byron, I took a cast of the head of Dr. King. He had watched the efforts of the working people to emancipate themselves, and gave them the best possible aid in judicious advice, suited to the conditions, wants, and aims of the working coöperators, through the pages of the

BRIGHTON "COÖPERATOR."

On 1st May, 1828, Dr. King issued the first number of *The Coöperator* in four octavo pages, at one penny, monthly. This useful work was continued until 1830. The following motto at the head of the journal indicated the end and the means:—

> "Knowledge and union are power:
> Power directed by knowledge is happiness:
> Happiness is the end of creation."

This admirable little serial was characterized by such a happy combination of practical good sense and clearness of view as to the benefits of coöperation, and the most effective way of realizing the end in view, that it commanded the attention at once of the working-classes, and exercised considerable influence. It was more clear in its expositions than any thing Mr. Owen had submitted to the public, and less elaborate than Thompson's work, and was written in a style of exquisite simplicity, yet energized and sustained by an ardent enthusiasm in the cause of social progress. The subjects selected were such as occupied public attention, and were dealt with in a manner at once concise, concentrated, clear, and suggestive. A brief example from the first number may indicate the value of the publication at a time when the subject was quite new to political economists, and of course quite absurd and utopian. Speaking of pauperism and crime, he said: "These evils may be cured; and the remedy is in our own hands. The remedy is coöperation; and I shall now explain its principles and advantages:—

"Coöperation means, literally, 'working together.' Union is strength in all classes, and without exception. Many hands make short work. What one man can not do, two may. What is impossible for a few is easy for many. But before many can work they must join hand in hand; they must know their object, and feel a common interest and a common tie. At present we work against one another—when one of us gets work, another loses it; and we seem natural enemies to each other. The plain reason of this is, because we work for others, not for ourselves. Let us, therefore, begin to work for ourselves, and not entirely for others. Again, at present, in working for others we get for ourselves only a small part, some say one-eighth, some one-fourth of the produce of our work. If in any way we could work for ourselves we should get the whole. How is this to be done? As we have no capital, we are obliged to find a master to give us employment, and we must work for common wages. This is true; it is capital we want; and now let us consider how this capital is to be raised. Union and saving will accumulate it."

In this strain the writer goes on to show that if 200 persons deal at their own store, and subscribe one shilling a week, they will raise £30 a week, and in the year £1,560. The reason this is not done is owing to ignorance.

A long series of questions are thus dealt with, and if some of the essays were reprinted and liberally distributed, they would even now effect much good.

In the sixth number of the *Coöperator* we are informed that the society in Brighton "have made the discovery how to employ their capital wisely. They have made the discovery, and are now reaping the fruits of it; they began by investing their subscriptions, not in funds or savings banks, but in trade; they purchased those articles which were daily wanted and consumed among themselves for ready money, and sold for ready money—they therefore ran no risk either way. Whatever the profit be, whether much or little, the society receives it. As often as the capital is turned round, so often the profit returns. What this profit is has hitherto been a profound secret to the working-classes. It is so no longer; they know it, and they keep it for themselves. The money which, if they had invested at interest in the usual way, would have yielded a profit of about £4, has, by being invested in trade, yielded them a profit of about £30."

This "discovery," that coöperators may become distributors and traders among themselves, was first made practical at Brighton; and the suggestive lessons given with such happy facility and felicity of expression, in the pages of *The Coöperator*, had a great effect on the working-classes, and proved the great importance of a wise propaganda.

HOW TO PROVIDE EMPLOYMENT.

BY HENRY TRAVIS, M. D.

It is only within new social arrangements, in which men will work together intelligently to promote one another's happiness as much as possible, that permanent, well-regulated employment can be provided for all who require it, and the reasonable wants of every individual can be fully supplied. Within such arrangements these results will be easily realized, under the guidance of leaders who possess the knowledge and the Spirit of enlightened kindness which are necessary. Within such arrangements and under the guidance and example of such leaders it will only be requisite at first for the men and women for whom employment will be provided, and whose wants will be supplied, to be sufficiently intelligent and well-disposed to be willing, under favorable circumstances, to act together in accordance with the dictates of mutual kindness and of the knowledge of the duties of man to man, as indicated in the Great Precept, rightly interpreted, that we should do to others in all things as we would have others do to us.

In due time, when the members of these associations, within the new arrangements, shall be able to take part beneficially in a wise and just system of self-government, a new form of general management will be adopted, in which all, at the most suitable age, will take part. But in the beginning it will be necessary that the new associations should be under the guidance of leaders who, by their knowledge, and by possessing the Spirit of the new system, will be competent to direct their general proceedings as they should be directed, in the most beneficial manner for all. And the leaders must educate themselves for their task, by acquiring the knowledge of Social Science, and by applying this knowledge perseveringly in the regulation of their social feelings and conduct, until they have exchanged the ignorantly selfish, unkind and intolerant spirit of the Old World, for the intelligently kind, and just, and tolerant spirit of the new system. This all men must do before they can know, and be, and do, what they must know, and be, and do, to live in accordance with the Great Precept with men of all creeds and sects, so long as, in consequence of the ignorance of the Educators of Society, there shall be differences of creed and sect among men.

The great precept requires that men should promote one another's happiness as much as possible. But it does not inform us *how* this is to be done. For this information we must have recourse to Social Science. It *could* not be done, therefore, while this Science, was unknown. And by the knowledge of this Science, applied with perseverance in the regulation of our social feeling and conduct, men will be enabled to acquire the Spirit

of enlightened kindness by which alone the happiness of mankind—happiness worthy of rational moral beings—can be realized, and men can be enabled to regulate their social proceedings beneficially for all.

The first leaders, therefore, in the initiation of the new system, must educate themselves in the knowledge and spirit of this system while they are in the surroundings of the present state of society. The change can not be effected under the guidance of men who have not this knowledge and spirit, or, rather under their *mis*-guidance; for reformers who have not this knowledge and spirit can only lead their followers away from effectual reform. But the mass of the population must be educated for the new life by having the philosophy of the new system taught to them under the influences of the new arrangements, and by being enabled to acquire the spirit of the new system under the combined influence of this philosophy, from within, and of the new arrangements, and of leaders who will be examples to them of the character of the New System, from without. And it is only within the new arrangements that men *can* live in accordance with the knowledge and spirit of the new system.

This is the difference between the system of *effectual* reform, and the crude plans of social improvement by by which men, ignorant of Social Science, have imagined that the state of society can be rectified without the fundamental change in the ideas and feelings of the population which is necessary for the fulfillment of the Great Rule. See, for instance, the plans of Fourier, in which, instead of providing *equally* for all the reasonable wants of every individual, in return for the *equal* services of each, *in proportion to age and ability*, as indicated by the Great Rule, there would be an everlasting reckoning of how much has been done by each and how much each is to receive, as indicated by the ignorant and mean spirit of selfishness.

THE WORKINGMEN'S PARTY.

Editor American Socialist:—While it is true that the more advanced forms of Communism require education and social culture, there is to be seen every-where around us the practical workings of a more common-place Communism, adapted to the existing development and status of the people at large. In our national progress toward Communism, if our conditions and surroundings are unfavorable for a high individual development, as assuredly they are, then we must be content to adopt a lower phase and go forward by steps.

Are not the present conditions of the labor-world unfavorable for intellectual, religious, or moral progress? Do not our armies of tramps show that we are retrograding? Do not our full prisons and work-houses proclaim the same truth? How can any advanced form of Communism grow out of the prevailing hopelessness and relapse into the instincts and practices of savage life?

The thoughtful man can not fail to see that the only hope for further progress rests on Communism. Any phase of it is preferable to existing antagonisms and a rapidly-approaching anarchy. Now, a "social organism" *can* be constructed and is in operation all around us. A Communistic social organism exists in every factory and work-shop, where a certain number of men and women work together in common for a specific end. All coöperative efforts are phases of Communism.

If these toilers in factories and work-shops worked for themselves, holding their profits in common, would it not be Communism? And would not a condition like this, assuring constant work, short hours and liberal wages, serve as a preparation for still better forms of Communism?

It is folly to expect that we must all be developed rightly for Communism before we can commence the practice. The Christian world has been trying for eighteen hundred years to remedy effects without removing causes. Original Christianity was Communism, and yet here to day we have scarcely a dozen Communities, because the surroundings of mankind have been unfavorable to the development of the Communistic spirit. We must start a low phase of Community first, as we can do, and it will lead us into higher conditions.

This is really the ultimate aim of the workingmen's party. They propose to form themselves into industrial Communistic bodies, under government supervision, where all profits will go to the mass. They are not yet fitted for any thing higher than work and wages, with certain percentages retained for special objects. These percentages of profits are common property. They would do away with our present system of class divisions and antagonisms, and have only a wages class, to create and exchange almost unlimited quantities of wealth.

If such a system can be established, it will certainly be preferable to existing chaos and antagonisms. It will give a chance for industrial homes, and the constant improvement of surroundings. It takes men just as they are, leaving each to his habits and preferences, Communistic only in labor and its results. It will be impossible for Communism to progress without this preparatory training. Thousands of men and women work together daily without discord, in factories who could by no possibility agree in a higher Community.

The workingmen's party is an apostle of Communism, imperfect though it be. It must necessarily be imperfect because its materials are imperfect. But thoughtful men in all classes should study the drift of this labor movement, and know what it intends to destroy and conserve, before they denounce it as vicious or visionary. J. F. Bray.

Pontiac, Mich.

ANCIENT SOCIETY.*

A PHILOSOPHICAL STUDY.

Modern ethnological research has demonstrated, so far as the matter is susceptible of demonstration, that the existence of the human species on the earth has been continued through a much longer period than the traditional six thousand years of our fathers. There are unmistakable indications of the presence of man during the glacial period of geology, the antiquity of which, by the most moderate computation, can not be less than one hundred thousand years. The gradual accumulation of evidence is indicating that the present development of man, like that of the planet he inhabits, has been the result of a slow process of growth and evolution, operating through long periods of time, and still at work with multiplied activity. We have not yet reached the culmination of this process, but are now, as at the earlier stages of human history, in a state of transition. Who can forecast the result, and predict the final condition of the race when this chain of sequences shall end? Who indeed can say that it will ever end, or that the capacity of the human being for improvement is not exhaustless? History and geology show that after operating on mankind for at least one hundred thousand years, this evolutionary force has not only abated none of its power, but is acting to-day with geometrically increased vigor, accumulated during the slowly unfolding sequences of successive ages, and ripening with ever-increasing rapidity as the years roll on.

Mr. Morgan's book is a calm and rational study of the methods by which the human race arrived at its present condition of intelligence and control over the forces of animate and inanimate nature. As an initial point, he accepts the theory, which is confirmed by the latest geological and ethnological discoveries, that the original condition of man on this earth was little better than that of the animals by which he was surrounded, differing however from the animal in possessing within himself the capacity for improvement—that divine instinct which has expanded into all the multifold forms of modern culture, and has discovered and subdued to its service, one after another, the hidden forces of nature.

Men, then, at the beginning of their career, were merely intelligent animals, living in a state of promiscuity, and associating together for purposes of self-protection and the facilities for procuring food which aggregation gives. From this low form of human life has spread the entire population of the earth, some, from climatic or local influences, having improved in intelligence faster than others; and hence we find to-day, though starting from the same stock, the wide difference which exists between the typical Anglo Saxon and the aboriginal New Zealander. The consequence of this difference in the development of intelligence in different parts of the world is, that while we find in some localities races that have arrived at what we call a high state of civilization, in other parts of the earth human beings exist who have moved very little upward from the primitive level of semi-animalism. Such people represent fairly the status of the whole race at a certain period in the past, and hence by studying their customs and habits of life we obtain a reasonably accurate conception of the condition from which we have all emerged. The proofs of this lie mainly in the existence of certain customs which are nearly identical, among races widely distributed over the earth's surface, from the earliest historical period to the present time, and comprising all classes of people. For example, when this continent was first settled, it was found to be inhabited by a race whose tribal and family organization presented to the careful student so many points of similarity to those of the Greeks of the earliest historical period, that it is impossible to attribute the resemblance entirely to accident. Evidently at some time in the past the two lines which converge from the Hellenes and the Iroquois, must meet; but the point of their coïncidence is far beyond the reach of history.

Assuming, then, the original identity of mankind as a starting point, Mr. Morgan classifies the phases through which they have successively passed into seven distinct periods, as follows; the commencement of each period being marked by some improvement having an elevating effect upon the race:

I. *Lower Status of Savagery.*—From the infancy of the Human race to the commencement of the next period.

II. *Middle Status of Savagery.*—From the acquisition of a fish subsistence and a knowledge of the use of fire, to the commencement of the next period.

III. *Upper Status of Savagery.*—From the invention of the bow and arrow, to the commencement of the next period.

IV. *Lower Status of Barbarism.*—From the invention of the art of pottery, to the commencement of the next period.

V. *Middle Status of Barbarism.*—From the domestication of animals in the eastern hemisphere and in the western, from the cultivation of maize and plants by irrigation, with the use of adobe brick and stone, to the commencement of the next period.

VI. *Upper Status of Barbarism.*—From the invention of the process of smelting iron ore, with the use of iron tools, to the commencement of the next period.

VII. *Status of Civilization.*—From the introduction of a phonetic alphabet, with the use of writing, to the present time.

This classification, though arbitrary, as all such attempts must be, serves to mark, with sufficient distinctness, the gradual progress of intelligence among men, and the cumulative mastery of mind over matter. Parallel with this process was the unfolding and ripening of what is now the family system; of which the highest type is based on the ordinary monogamian form of marriage. The evolution of this form of society can be traced with a considerable degree of certainty, and is as follows:

1st. Promiscuous Intercourse, a state in which men and women lived in groups like animals, with no distinguishing family or marital relations.

2d. Intermarriage of brothers and sisters and cousins in a group, giving what is called the consanguine family, of which all the members are related by blood, and each man is the husband of every woman, and *vice versa*, each woman is the wife of every man. This is the lowest form of the family, and still exists among the savages inhabiting some parts of the Malay archipelago.

3d. The Punaluan custom. This derives its name from the social habits which prevailed among the Hawaiians when they were first made known to the civilized world. It was a system by which a certain number of relatives calling themselves brothers, but including cousins, were married to a certain number of women, calling themselves sisters, but including cousins also, probably as in the case of the men, embracing those of the second and third degree removed. In this group, as in the preceding one, each man is the husband of every woman, and each woman the wife of every man; but this custom differs from all that preceded it, in prohibiting marriage between blood relations. Hence the wives must not be sisters nor cousins of the men who act as their husbands, but must be derived from a totally different stock.

4th, and following from the preceding, the organization of mankind into gentes. The gens, which may be found at the present day and under various names among nearly all the savage tribes, is a kind of extension of the family principle which includes all such persons as could trace their descent from a common female ancestor, through females. It would embrace the ancestor herself, her children, the children of her daughters, and so on, while the children of her sons, being the children of another female, would belong to another gens. The reason why the line of descent followed the female instead of the male was evidently that when this system began marriage between single pairs was unknown, and descent could not be traced through the male line with any certainty. Abundant examples of this form of organization are found in the history of the early Greeks and Romans, and other nations, as well as among the barbarous tribes of the present time.

5th. Marriage between single pairs, but without exclusive cohabitation, forming what is called the Syndyasmian family, from the Greek verb *Sunduaso*, to pair. This is the earliest form of the monogamian family, and was formed by the union of a single pair, but without an exclusive cohabitation. The marriage continued only during the pleasure of the parties, and either could dissolve the connection at will.

6th. The patriarchal family. This form is comparatively incidental, and has had little influence on the

*Ancient Society. By Lewis H. Morgan, LL.D. New York, 1877.

sequence of institutions. It was the outgrowth of a pastoral life, and was simply a large family organized under one head, and included the children, grandchildren and slaves of the patriarch. Polygamy was one of the features of the patriarchal organization, and here we see for the first time the enforcement of exclusive cohabitation, on the part at least of the wives of the patriarch, and presumably with the patriarch himself.

(*Concluded next week.*)

AMERICAN SOCIALIST.

THURSDAY, NOVEMBER 15, 1877.

THE article on the first page, "Are we Entering upon Guarantism?" is from the pen of CHARLES SEARS, long and favorably known as a leader in practical Socialism. It is a clear and interesting review of the progress of the nation and the development of parties from the days of Washington and Adams and the old Federalists till the advent of the latest claimant to popular favor, the Workingmen's Party of to-day.

THE WORKINGMEN'S PARTY.

MR. J. F. BRAY'S letter, on another page, commends itself to us in several particulars. He acknowledges that Christianity is Communism, and recognizes Communism as having a succession of steps, or degrees of development, some very simple, others more advanced and complete. He says that the only hope for further progress rests on Communism, and that if Communism is going to do any thing for the laboring classes, for the poor and the ignorant, it must take hold of them right where they are and begin to lift them up and educate them; with all of which we quite agree. Mr. Bray claims, further, that the Workingmen's Party has for its aim to place these poor people on the first round of the ladder of progress, from whence they can steadily mount up to the enjoyment of the higher forms of combination which we have been and are advocating. We think that that Party, as one representative of the great Labor Reform movement in this country, has a political and social significance which merits careful attention; and as our advocacy of Communism may be thought to identify us to some extent with the Labor movement, it will be proper for us to give an outline of our views concerning the principles and plans of the Workingmen.

The Workingmen's Party of the United States is not yet thoroughly organized into a unit, nor has it fully settled its principles and objects. The wings of the party put forth different platforms in different States, and yet they may all be said to have the same general purpose. The movement is, in essence, a concerted effort of the workingmen to emancipate themselves from labor-bondage. It is a movement of the poorer classes to make themselves more independent and comfortable. That is a laudable object, and we should naturally expect the workingmen to have secured the sympathy of all right-feeling wealthy people. It would have been a great advantage to them if they could have done so. But they seem, on the contrary, to have excited quite a feeling of hostility among the upper classes. We think we can point out to them wherein they have made the mistake which has led to this state of things, and indicate the course that will correct it.

The Labor movement in this country is an offshoot from a similar movement in different countries of continental Europe, especially in Germany. The European labor reformers, the "Communists" of France and the "Social-Democrats" of Germany, have from the first shown decided agrarian proclivities, and a disposition to *force* the rich to an equal distribution of present wealth. The avowal of such principles could have but one result. The government and upper classes looked upon those who put them forth as a set of reckless fanatics who threatened the peace of the State, and who were to be kept down by the strong hand of authority. Thus the laboring men made enemies at once of the influential classes, and a bitter hatred has been developed on both sides. When the movement was imported into this country, some of the European spirit of hostility toward the rich and a tendency to resort to force came in with it, and has since influenced the Workingmen's Party in a way to injure its chances of realizing its objects. There is not the same justification for a violent, warlike attitude here as in the monarchies of Europe. There the Workingmen have to contend against an absolutism which is not known in this country. Their governments deal harshly with them, and they become harsh and vindictive in their own feelings. But here in America there is no excuse for violent or coërcive measures on the part of the Workingmen. They make a mistake in threatening the rights of property which now exist, and the only course by which they can inspire confidence in their organization is by making it plain to all the world that there is nothing compulsory in their scheme of reform. Compulsory Communism is abhorred of God and man, and could only lead to violence which would destroy society.

As a political organization what may the Workingmen's Party legitimately do? According to the American theory of government, if the Workingmen have a majority of voters and can agree to vote together, they have not only the power, but an unquestionable right, to put their own men into office and so take possession of the government. And having possession of the government they would have a right to shape legislation and administration in various ways to favor the poor. In that way great and possibly beneficent changes might be made peaceably and lawfully. Socialism could be fostered and many oppressive monopolies done away with. The Workingmen are now inclined to think that if they had the control of things they could at once organize the nation into one vast Community with a paternal government which should own all the railroads, telegraphs, canals, and steamboat lines, and operate them for the benefit of the whole people; which should open great workshops and give every one remunerative employment; which should, in a word, guarantee all its citizens against poverty and want. Our knowledge of practical Communism leads us to believe that the Workingmen would find this a much greater undertaking than they now suppose. It is a desirable state of things to aim at, but it can not be accomplished suddenly. The leaders in the movement will have to feel their way along, and use great caution, if they would avoid disasters. We sympathize heartily with the Workingmen in their endeavor to improve their condition, and we hope they will learn to work together in a united, harmonious way, on principles of toleration and peace. If the Workingmen's party, instead of adopting the quarrel of the poor against the rich as it stands in Europe, will study their rights and plans carefully in the American spirit, and work out for themselves an original American platform, which will commend itself to the reason and conscience of those who have learned to think in American schools and under American institutions, we pledge ourselves to join it and work for it with all our might; for we are and have been and shall be workingmen ourselves, and hold ourselves bound in common interest with all honest producers. But we hate the war-spirit as being the uttermost opposite of the producing spirit, whether it shows itself in military repression on one side, or in agrarian aggression on the other.

WILLIAM LLOYD GARRISON bewails the relapse of the nation into submission to the old slaveholders, and prophesies only evil of the Southern policy of the administration. But if his dismal forebodings should prove true he would have himself principally to blame, for helping Hayes into the Presidency, stopping his *Liberator* and disbanding the old anti-slavery army before its work was done. But we do not believe there has been, or is likely to be, any such national relapse as Garrison talks about. Slavery is abolished, and there is no possibility of its restoration. Oppression in another form may take its place; but that is something which exists at the North as well as the South, and every-where in fact. It is a necessary result of the universal competive struggle; and it is the part of wisdom to recognize it and work for the abolition of its grand cause. Garrison's view is myopic. His little plan of results is failing, but a wider plan of results is not failing. The institutions of the country are becoming homogeneous. The South is opening to emigration from the North and all lands. This is great gain. Benevolence toward the negro may not have been the main design of Providence in the abolition of slavery. Possibly, as Cassius M. Clay thinks, the negro will be ground up in the competive struggle into which the Abolitionists have plunged him by giving him independence. The "survival of the fittest" is a stern law under which the negro will have to take his chances. Possibly the white man was more injured by slavery than the negro. If so the white man may gain quite as much as the negro loses in the changes going on at the South. We do not justify oppression in any form; neither do we justify a man in expecting to help an inferior race by merely shifting its legal position from dependence on a superior race to independence.

"Strange as it may seem, the greatest investment in this country is the common fences which divide fields from the highway and from each other. You will scarcely believe me when I say that the fences in this country have cost more than twenty times the specie there is in it. In many counties of the northern States the fences have cost more than the farms and fences are worth."—*Burnap.*

IF only the land were thus divided into small parcels the evil might be borne; but the same principle of division has cut every thing into small pieces, and enormously increased the cost of every necessary and every luxury of life. But the fences and partitions which individualism has been setting up for the thousands of years that are past, Communism is sure to pull down sooner or later, with the hearty coöperation of all concerned.

SOCIALISTIC CLUBS.

DEAR EDITOR SOCIALIST:—I very much like the suggestions I see in the SOCIALIST now and then about forming clubs for the study of Social Science and Socialisms. I do not see why this may not be easily done. Whenever I think of it, it seems to me as if it would be a good thing in more ways than one, if every family in the country would form itself into a club for such a purpose. How much more instructive and ennobling the topics of conversation then afforded than the usual daily rehearsal of neighborhood gossip, or continual nursing of family egotism by talk about relatives and their own affairs. The habit of discussing matters of wide social interest, observing social phenomena, and keeping informed as to the advanced ideas of the social philosophers and experimenters of the day, would enlarge their hearts and broaden their minds, and make them feel as if all the world were their country and all mankind their brothers and sisters. As it is now, I imagine that most families are too much absorbed in their own affairs, and have little interest in those of the world at large. This selfishness may not be as outspoken as that of the old farmer, whose invocation before each meal ran thus: "The Lord bless me and my wife, my son John and his wife; us four and no more;" but I guess the spirit is often not far different. So I think if by any means you could induce society at large to study itself, you would be doing a better thing than you perhaps at first imagined.

The poet has said, "The noblest study of mankind is man." Why not appropriately say, "The wisest study of society is society?" A knowledge and observance of the phenomena society has presented and is presenting would be ever so wholesome and useful, even though unaccompanied by ability to grasp the underlying philosophy of causation and remedy. That is only for minds above the average. But if the mass of folks could only realize that society is all the time changing, that people, just as good as they, have lived and are living quite differently, that criterions of respectability vary greatly in different nations and at different epochs in the same nation, I think such knowledge would modify their illiberality and help to cure them of narrow-mindedness.

Some one, I think, has said (and I find the saying often provoking me to patience and charity), "A man can only see that which he brings with him the power of seeing." Nothing can be more amusing than the contrast between the views of the world taken by those who are innocent of all knowledge of Socialisms and Sociology, and those who have made them a profound study. If you, Mr. Editor, should enter any average country town, and undertake to start a conversation with its most intelligent and well-to-do citizen on the progress of social reforms and the growing strength of the cause of Socialisms, I prophesy, Mr. Editor, that you would find your citizen neither astonished nor curious, but simply amused at what he would consider in his heart your brilliant imagination. He may listen to you patiently and politely; but by-and-by he will calmly end the talk by saying that he knows of no such social progression and Communistic tendencies as you speak of; according to his observation the world is traveling in the other direction, if it isn't standing stock-still, which to him is a much more likely and comfortable view. When I compare such folks with those who walk with open eyes along the world's true highways, I think of the inhabitant of some secluded valley setting up his judgment as to the earth's aspect against that of the dweller upon a neighboring mountain-top. When the dweller upon the mountain-top goes down into the valley, eager to tell the inhabitants there of the wonders of the wide world, its broad and level plains, its huge lakes and grandly-moving rivers, its crowded cities with all their life and change and bustle, he may feel mortified that his communications are received with unbelieving indifference, and go back to his eyrie discouraged. But he will, I know, soon comfort himself with the thought that he is in the long run best off who lives nearest the sun and sky.

Besides, he will reflect that the inhabitants of the valley will be likely to receive similar visitations again and again, and in time may come to trust others as to what is beyond their own narrow, mountain-bound horizon. Then he shall see the dwellers in the deep and shadowy valley climbing (it may be with slow, laborious steps, but still climbing), up the mountain's side to look with their own eyes over and beyond. Thus seeing and believing, perhaps they may choose to live where the days are longer and the sun nearer.

The more I consider this matter of the formation of clubs for the study of Social Science, the more I see the necessity of some such move in order that the mass of the people may be better educated. Here is the place to begin if there is to be any change for the better in the organization of society. People must learn how to think, and to think intelligently about the way they have lived and are living, before any practical, unitary steps can be taken forward. Let every individual that has begun to think on such matters have the tact to guide and educate the thoughts of his family in this direction; let every family spread their knowledge among their neighbors in agreeable, unobtrusive ways. So information and discussion may spread from house to house, from village to village, till the people of the land are ripe for the next step in the world's progress—social regeneration. Then———

I will close with a practical suggestion, *viz.*: that the SOCIALIST give a list of the papers, periodicals and books best adapted to assist the student in *Socialisms* and *Sociology*, telling where they may be obtained, etc. This is what the best educational journals are continually doing for those in their lines of thought, and in so doing render both professional teachers and students most valuable aid. Yours truly, A. E. H.

CORRESPONDENCE.

Silkville, Franklin Co., Kansas, Nov. 4, 1877.

* * * In civilization the individual bears life and transmits it; so much does he for his race; beyond these, his performances are almost without significance—mean almost nothing. His own experience dies with him, and during life he can not profit much by the experience of others, excepting in so far as that experience may have become usage; whereas, in rationally organized society the coöperation never dies. However many members come and go, the group is still the vital recipient of the best thought and act of each. Experience is promptly utilized, becomes organic, a living force, and no longer an unsubstantial phantom or mere shadow of the past. The best thing to do, and the best way to do it, are matters of common study, and as fast as discovered become the established aim, the ruling method. Then personality counts for something more than mere hod-carrying, and society gains architects.

I observe your request for a statement of what has been done at Silkville, and also the suggestion that I write occasionally for the AMERICAN SOCIALIST. I would say that probably after a time we shall prepare a further statement for publication; meantime in response to your suggestion, I inclose with this a brief review of the political aspects of social movement, which is at your disposal.* Very truly yours, CHAS. SEARS.

*See article in another column, "Are we Entering upon Guarantism?"

Warrington, Lancashire, England.

EDITOR AMERICAN SOCIALIST:—I have of late had the opportunity of perusing several copies of your very excellent journal, and in consequence have resolved to become a subscriber; but I found it difficult to obtain, notwithstanding I ordered it through a first-class Manchester firm of publishers. I shall not fail to bring it under the notice of as many as I can in my humble way. It certainly deserves a large and increasing circulation. After a deal of investigation and matured thought, I have come to the conclusion that nothing short of pure Communism can reconcile all the claims that man demands of man. We have a few papers in England that have the courage to depart from the orthodox faith in matters social and political; but none, that I am aware of, that preaches the doctrine of "good will toward men" as you do. The *newspapers* generally, are too often "so many thousand miles of falsehood." And it is astonishing how we English are gulled by falsehood; in fact, we are so blinded by prejudice and false teaching, that when any one has opened his eyes to truth and ventures to proclaim it to his fellowman he is at once regarded as beside himself—an upsetter of "law and order." Well, sir, I heartily congratulate you upon the success that has attended your efforts in America to solve the question of how to reconcile the conflicting interests of mankind. I rejoice to know that Communism is a success with you thus far, but doubtless you are still a long way from perfection, though you call yourselves "Perfectionists."

I regret that so few coöperators recognize the truly noble principle of coöperation in this country. They seem to regard *dividend* as the all in all of coöperation; in fact, "the present aspect of coöperation is individualism intensified." To tell our friends that Communism is but the logical sequence of coöperation is to court ridicule and contempt on the part of many. And so it comes to pass "they enter not in because of unbelief." If you notice the correspondence in our *Coöperative News* you can not fail to see the exemplification of my remarks. But, thanks to the prophets and apostles of the grand truth which we have believed in, Coöperation will be followed by Communism as sure as noon follows morn. Coöperation is a gospel of repentance calling upon the people to renounce the barbaric customs of competition. By and by Communism will usher in the Kingdom of Righteousness! for not until Communism reigns can peace on earth and good will toward man be truly effected. Our boasted civilization is but polished heathenism. Consider for a moment the despicable acts of this country and America. We, in our greed for gain by USURY, have supplied the Turk with the means of creating a fleet of iron-clads, and an army of soldiers. America has been sending her as much munitions of war as she can pay for. Yet both these countries regard themselves as the pioneers of peace and plenty. Oh! what a sham, what an hypocrisy is our boasted Christian civilization. Such associations as exist in America give the lie to all such boasting.

W. H. C.

P. S. Allow me to correct an oversight you made in noticing my paper on "Modern English Communism," in the *Coöperative News*. You omitted to state that Mr. Ruskin had remitted the *rent* he originally intended to take of the Sheffield Communists; so that now all is free.

SHAKER INVENTIONS.

From *The Shaker*.

IN his history of Watervliet Shakers, our valued correspondent—Elder D. A. Buckingham—mentioned several valuable inventions that originated among our people. It seems to have attracted considerable attention from the general Press; and led us to inquire whether the list of inventions was complete. By a little inquiry, we have learned that ten years before the appliance of the *screw-propeller* system of navigation, it was put into operation by one Thomas Wells of Watervliet, now Shakers, N. Y. That the first matching of boards and plank by machinery in this country was enacted at Mt. Lebanon, N. Y., by Henry Bennett and Amos Bishop, in 1815—they using vertical rollers to hold the lumber straight, and ropes and windlass to propel the same over *circular saws*—first making the groove, then the tongue. In 1828, Woodworth invented the now common and improved system. Webster, in his *Dictionary*, says that "Babbitt-metal was named after the inventor." This is untrue; for it was the invention of Daniel N. Baird, of North Union Shakers, Ohio. A few years since, certain parties had suits in the courts for infringements; and we remember Bro. Daniel N. Baird to have been subpœnaed as a witness, wherein his claim as the inventor of "Babbitt-metal" was established. He was also the originator of the *rotary, or revolving harrow*, although it was patented by another, after seeing the one of Baird's. At South Union, Ky., Sanford J. Russell has invented and patented a *sash balance*, by which one sash is made to balance the other, without the usual cords, pulleys, etc. The *Scientific American* says of it additionally: "The best *ventilator* known, moved at the touch, and for fifteen cents additional cost, may be locked at any desired point." M. B. Carter, formerly of Whitewater Village, but now, we believe, of Union Village, O., invented a very ingenious *governor* for over-shot water-wheels. And, if we mistake not, an improved *wind-mill* was invented by one of the Canterbury brethren. A most beautiful folding *stereoscope* was, a few years ago, invented, and we believe patent applied for, by Nelson Chase, of Enfield, N. H., Society. By those who have seen this latter invention, it is pronounced unequaled for beauty and convenience. We recall the skill of Bro. G. M. Wickersham, as applied to a *summer covering for a sad-iron stove*, by which, the hotter the fire the cooler the room! We met Sewell G. Thayer in New York getting a patent on a *stove-cover lifter*, which lifter was kept always on hand, always in one place when not being used, and *finding and keeping its own place*, regardless of careless heads! This was a North Union invention. The first *one-horse wagon* was introduced to the world of travelers by Enfield, Conn., brethren. Let every one using the single vehicle render due credit. Previous to horse-collars, *pads*, under the hames of harnesses, were used. These were invented by Henry Bennett, of Shakers, N. Y. And we will close the list of special inventions by naming *cut nails;* they being the invention of a party at Shakers, N. Y.; which assertion we are abundantly able to justify, having some of the original machinery on hand at the present time.

We might mention, with exceedingly large credit, the valuable and indispensable machinery invented and manufactured by Elders D. Boler and D. Crossman, for splint-making, basket-working, and box-cutting apparatus, at Mt. Lebanon, N. Y.

And still the list is incomplete. Shaker minds tend to the inventive, moral and spiritual. Other inventions will follow. Personal modesty forbids our saying much of a prospective one, which may stir the entire world of letters. We will be patient. But we ask, where, among a congregation of so few people, more needful inventions, or those more valuable to humanity generally, have found an outlet?

WASHINGTON CORRESPONDENCE

SIXTY YEARS OLD.

[SCHOOL-BOOKS tell us that in August, 1814, a British fleet arrived in the Chesapeake below Washington, with an army of 5,000 men commanded by Gen. Ross, who landed in the Patuxent and marched on Washington, and after encountering and putting to flight the militia at Bladensburg, took possession of the Federal City, and burned the Capitol, the President's house and other public buildings. In the following letters, written a little more than a year after these events, Mr. Noyes gives his thoughts about the ruins and their history. His description of President Madison is marked "*confidential*" in the manuscript, but will do no harm to the present generation. General Jackson comes to view in the freshness of his fame. His great victory at New Orleans was then only eleven months old:]

LETTER III.

Washington City, Dec. 5, 1815.

* * * Every thing here tends to rouse and exhilarate—except the ruins! What a shameful affair was the pretended defense of this city! The country about here and at Bladensburg is the best in the world for defensive operations. A few hundred New England men without any commander would have cut up the British, fatigued as they were, and saved the public buildings, and our country from indelible disgrace. But Madison is no warrior; indeed, all was confusion and dismay amongst our great men at the time of the attack.

We have not been in session yet more than an hour in a day—of course have a great deal of time to ramble about. There are a great many very splendid buildings in this place, besides the ruins of the public ones; but they are too much scattered to produce that grand effect which they otherwise would. On the whole, however, I like this city, and it is easy to anticipate the time when it will be famed for its elegance and splendor. A weekly paper of this city is inclosed. It is Democratic, sent to me gratis to induce me to take it.

LETTER IV.

Washington, Dec 8, 1815.

We meet at eleven o'clock; sometimes continue in session one hour; sometimes till near three o'clock, at which time we dine. Yesterday we did but a very little more than to elect a Chaplain—a Mr. Cone—and then adjourned to Monday next.

Last evening a very splendid ball was given, in honor of General Jackson (the hero of New Orleans) and lady. Every thing was got up in the most magnificent style.

Called on President Madison this day at twelve o'clock; was received by a servant in waiting at the door, and shown into a decent kind of room on the lower floor, furnished with not very expensive cushion chairs only. Made my bow to the President, which he reciprocated. Was then introduced by Mr. Wheaton; shook hands and took my seat. The President asked about the health of our families, of the people in Vermont, the state of the crops there, and the state of the roads between here and our homes. Ten or fifteen gentlemen called while I was there. The same kind of conversation passed with them. After about twenty minutes we made bows and took our leave. Thus I have seen the man whom the American people have delighted to honor. I will give you a short description of his person: First, he is rather below the middle size in stature—say about five feet and nearly six inches in height—somewhat corpulent, extremely tapering and small in his legs and thighs. He is a little bald each side of his head back nearly to the top; his hair is somewhat dark and thick on the back side of his head; profusely powdered and tied in an old-fashioned short club, about three fingers long, hanging on the cape of his coat. There is nothing remarkably good or bad in his features, only his skin is light and very much wrinkled across, athwart, upwards and downwards, in circles, and indeed in every direction. His age must be sixty-five or more. His conversation was not very easy nor dignified, and his motions were cramped, awkward and embarrassed. Mrs. Madison is said to be a fine-looking woman, and to acquit herself extremely well, presiding with very great dignity at the table. As to this, I may have an opportunity to be better informed, as the members are occasionally invited to dine with the President.

I have this day made an excursion down to the navy-yard,

a mile and a-half. It is astonishing to see the destruction made there—made by ourselves—the fire was set by the order of the Secretary of the Navy. As the navy-yard is enclosed by a high wall, and was full of cannon and every other weapon of defense, a few men might have effectually resisted the British; and in case they had taken it, they would not have carried away any thing, and certainly they would not have destroyed more property than was destroyed.

READING THE DICTIONARY.

READING the English dictionary (if it be Webster's Unabridged) is by no means the dull and dry employment which it is commonly supposed to be. The idea of perusing this familiar, household volume has come to be a kind of standard witticism with the people who perhaps only run to it when they are writing a letter, and wish to save themselves from possible disgrace by assuring themselves of the correct spelling of *judgment*, or *separate*, or *possibility*; but it is not at all ridiculous to those who have discovered the marrow in its dry bones and tasted its sweetness. To such, it is not only a succulent and juicy book, but it is in some respects as entertaining as a novel, and often quite as absorbing. We know of one of these dictionary-students who says that if he were doomed to pass a number of years in prison, and could choose but few books, he knows of none next to the Bible and Shakspeare that would afford him more entertaining and inexhaustible companionship than Webster's dictionary. There one may not only trace with increasing interest the origin of the individual words which make up our wonderfully conglomerate speech, and identify them as Greek, or Roman, or Norman, or Saxon, or Celtic, but he may in many cases see the curious circumstances which gave them birth.

Take, for instance, the word *calamity*, which we apply to almost any painful loss or disaster. This word we find from the dictionary to have been formed from the Latin noun *calamus*, meaning, a reed, a blade or *a stalk of grain*. A calamity then, to the old Romans, was simply and solely an injury to the *calamus* or grain-stalk by which the wheat-crop was destroyed. We have extended the use of this word to cover every sort of mishap of a certain magnitude; but the strict, primary signification of the word is no less interesting.

Look next at the curious derivation of the word *rival*. The Latin name for a brook is *rivus*, and *rivales* were two neighbors who dwelt on the banks of the same brook. "But since," says the dictionary, "as all experience shows, there is no such fruitful source of contention as a water-right, it would continually happen that these occupants of the opposite banks would be at strife with one another in regard of the periods during which they severally had a right to the use of the stream, turning it off into their own fields before the time, or leaving open the sluices beyond the time, or in other ways interfering, or being counted to interfere with the rights of their opposite neighbors. And thus '*rivals*' came to be used of any who were on any grounds in more or less unfriendly competition with one another."

Take now two words of French derivation. What an easy-going, complacent and purposeless gait is pictured to us when we think of the word *saunter*. This word, we gather from the dictionary, is simply a condensation of the two French words *sainte terre*, meaning Holy Land. It appears that in the times subsequent to the Crusades, when it was very popular to make pilgrimages to the Holy Land, there was a class of worthless people who roved around the country and got alms and gratuities from pious people, on the pretense that they were pilgrims on their way to the *sainte terre* or Holy Land. These lazy vagabonds or saunterers came of course into as great disrepute as our modern tramps when they were found out, and hence the decided flavor of a lack of earnestness and purpose about the word *saunter*.

Our common flower which we call dandelion was originally named by the French *dent de lion* (tooth of a lion), owing to the shape of its leaves; but we attach no meaning whatever to the name, unless some, thinking that it makes a gay and bold show, connect it with our words *dandy* and *lion*, with which it has nothing to do. In like manner we have entirely forgotten that our Anglo-Saxon forefathers had a beautiful idea in mind when they called our commonest wild flower the *Day's Eye*. To us these words, which we have run into *daisy*, calls up only the bare mental picture of a homely flower without any further association of ideas.

Let us finally, in order to connect our subject more closely with Socialism, mention one of a class of outlandish words whose origin is somewhat curious. The word *curmudgeon* is simply a corruption of that highly-respectable compound *corn-merchant*. By a curmudgeon, its authors meant a grasping and avaricious corn-merchant who speculated in grain and kept up the price of bread for his own profit.

It would be easy to go on and give the origin of many words of unique interest, but perhaps our young readers would prefer to find them out for themselves, and will then see that the dictionary is not to be despised as a source of entertainment. To take one letter, for example, how many know any thing about the origin of the meaning of the words: Sandwich (a picnic article), Sardonic, Schooner, Shillalah, Silhouette, Stentorian, Smelt (a fish) and Spunk?

The more one studies the dictionary the more one appreciates his mother tongue and chooses his words and discriminates their shades of meaning as carefully as one would pluck oranges from a tree. G.

TEXT BOOKS ON DRAWING.

FROM what we have seen of the series of text books on Drawing prepared by Prof. Walter Smith, General Supervisor of Drawing in Boston Public Schools and State Director for Art in Massachusetts, we judge that they cover the field of education in Drawing very thoroughly, and are well calculated to instruct the hand, the eye and the judgment of the young pupil in making artistic forms and giving them true proportions. The series is very carefully graded, beginning with cards illustrating the simpler forms of Plane Geometry, Proportion, and the drawing of Straight and Curved Lines from Copies in Flat Outline. These are adapted to the youngest pupils and are specially designed for Slate drawing. They are accompanied with a Teacher's Manual which details the successful methods of teaching Primary Drawing so thoroughly that one who is not a proficient in Art might teach it safely. Following this, is a course for Intermediate Schools in which the pupils begin to draw on paper. This also is accompanied by a Teacher's Manual of great clearness and thoroughness of direction. There are also Higher Courses which we have not seen, but judging from those before us, we infer that they must carry this useful branch of education to a high point. They have been introduced into the schools of more than fifty cities in the United States. The series may be obtained of L. Prang & Co., Art Publishers, Boston, Mass.

DESCRIPTION OF THE UNIVERSE BY A SPIRIT.

THE following trance-communication, which we copy from the London *Spiritualist* of Oct. 19, was given through Mrs. Catherine Woodforde, an English medium and clairvoyant. We have given our readers from time to time accounts of some of the most noteworthy and well-attested spirit phenomena which are taking place. Here is a chapter of spirit-teaching which is suggestive and of a higher grade than a great deal of the mediumistic utterance that is published. The idea of the universe which it suggests, that it is a living, spiritual organization, infilled by and proceeding from God as its center, and controlled and developed by the messengers of his will—that it is a Home where a living, loving Father and his family dwell; a home they have made, and which they are ever perfecting and beautifying, is certainly better than any thing the materialists have yet offered. This is the conception of the universe which has come to the seers and mediums in all ages; it was the light of all exalted Hebrew life; it shines forth all through the Hebrew and Christian Scriptures; it has been held as a hope and a faith by the best and purest men and women of modern days. The mission of Spiritualism is to summon the world back to the undying truth of this conception, and lead them out of all spiritual and material delusions to the interior facts of life and immortality on which it is based. As tending in this direction Aremel's communication is interesting, whether we accept it all or not. There are passages in it which sound like echoes of Swedenborg's teachings; but it differs from him in the idea that there are orders of angels which were never incarnated. This is stoutly denied every-where in Swedenborg's writings. If we mistake not, A. J. Davis, and the modern Spiritualists generally, follow Swedenborg in this matter. This communication indicates the approach of a new departure in Spiritualism and a return to the old Hebrew and Persian idea of angelic orders.

If we were to criticise Aremel's communication, we should say that we do not like the way he has of excusing his obscurities and deficiencies by repeating over and over that our language is incapable of conveying, and our minds of receiving, all he has to tell. This is the very common habit of all the oracles of Spiritualism; but it is not the habit of the inspirations of the New Testament. The dignified way would be to say what can be said without apology, and leave what can not be said, in silence. It is an easy and cheap way to magnify our communications by ekeing them out with intimations that there is ever so much behind that can not be expressed; but it is as offensive to good taste as the double and triple exclamation points and large capitals with which literary greenhorns interlard their writings. Or we may say that it is the very habit that Hamlet cautioned the players against, of "tearing a passion to tatters;" and to Aremel and all the modern revelators the advice is appropriate—"Pray you, avoid it." We have never yet seen a spirit-communication that we thought exhausted the resources of the English language for clear, simple, and strong utterance of pregnant thought and perfect description. [T. L. P.

"A stranger spirit was introduced by the guardian spirits, who, we were informed, had never been incarnated. I was permitted to see him. * * * * * *

"He said to me—'I will try to teach you something. I wish that my coming may be a source of happiness to you. Call me when you will, I will come. When you are sad, when your spirit sighs under the oppressiveness of earth, then call for me. I will come and wrap you round with joy in the fresh exhilarating breeze. I love light, life, activity. Call me Aremel.'

"Aremel took an early opportunity to fulfill his promise, for very shortly afterwards, when I sat with a friend for communion with the spirits, he announced himself, and, putting me in the trance, gave a long address, while my friend wrote as from his dictation:—

"'At the bidding of one greater than I am I come to give you some little instruction. I have drawn the spirit of the medium forth from her body by the power of my will, and I have entered into her to speak through her lips, to use her brain so far as I can, to tell you of things which I know. Bear in mind that spiritual ideas far transcend the power of your language to convey. Language is the effort of spirit to convey ideas from one mind to another; but from the poverty of your languages ideas suffer in transmission, and can not be conveyed in their fullness. * * * *

"'In the first place I will endeavor to give you some idea of my nature and state of existence. The robe of flesh I now wear, in the body of the medium, seems to me narrow and constraining; the brain is inadequate to the reception of my intelligence, and narrows its expression. I am accustomed to expand my spirit through vast spaces, to make myself responsive and sympathetic with myriads and myriads of beings. I love to know of the existence of many, and to embrace and hold much within the grasp of my comprehension and knowledge; and my spirit is of that universally diffusive nature that it is as easy to me as to a mother upon your earth to feel, to know, understand, and sympathize with the necessities, perfections or imperfections of her children. Thus I become a sort of smaller spirit-father beneath the All-Father—a lesser god in the angelic department over which I hold sway. There are many employed like myself. The spirit of God entering into us, and making us, one with Himself, we are powers in that universe which have proceeded from Him, and are accustomed to find our great happiness in controlling the elements of the material world under the direction of His Mighty Spirit, which, from our perfect oneness with Him, has come to be like our own minds. I can not tell whether I make this great subject plain to you; but I will try to present to you an image. God is like the sun—we are the rays proceeding from that sun. God is the central fountain of life which continually flowing forth from Himself becomes the universe, in which we, His children, whether spirits or mortals, find the bliss of existence. Proceeding out from Him, the divine central fountain, these life-streams (I will call them) reach at last their final point, and become condensed, or solidified in what you call matter, or the world of forces. Upon this circumstantial plane are your planets—earths, where life is carried on in the more cumbrous material of perishable bodies which are the mere shells of spirit. Here there is constant change. Things appear to your finite senses to be destroyed, but nothing is ever lost, and one substance is being constantly transmitted into another: for it is the activity of indestructible spirit, which finding one form of expression on the material plane useless, takes at once another. Upon this ultimate plane occur those extraordinary convulsions of nature which are designed to restore disturbed equilibrium, and these are under the direction of spirits like myself. This material plane is full of the greatest interest to us higher ones. It is as a fulcrum upon which the great lever—spirit—moves; it is the plane of uses; it is a field for the exercise of what you call 'forces'—I call 'spirit,' for all is spirit or God. It is that point to which spirit tends to work out perfection, and becomes the ground for the *feet* of spirit (if you can understand me), upon which it treads, and from which alone it can spring back again to God. This material plane, one might say, is the necessity of God, or the spirit, in the outworking of the great plan of creation. It is its body, its continent, its field of action in the complete perfection of the ultimate, or end, for what has a beginning must have an end, an interior, an exterior, or that which con-

tains, and serves as a kind of covering, or protection. Nothing is lost to God, for from this last circumference to which spirit extends He draws all back again to Himself, and His life is continually flowing out and into the whole, preserving it in the healthful activities of His endlessly-creative Spirit. No words can convey to you the grandeur and sublimity of the scene this material plane presents to us, and the inexhaustible interest it excites. You would think that to us, accustomed to the grandeur of heavenly scenes, it would be little and insignificant; but you must remember that here, too, we see God. We are also the appointed ministers for carrying out His work, and that is by no means insignificant. Following out the workings of spirit perfecting itself on the ultimate plane, tracing out the plans of the Divine mind in creation, being inspired and filled with those plans ourselves, burning with activity and zeal, or ineffable joy in the fullness of beneficent power given us to carry out the Creator's will, in all this we learn What God is—the great Father who gave us being, and in whom we live and move. And then from His very life, of which we again are the expressions, we have the infinite happiness of helping, aiding, and inspiring those beneath us, or who are less full of divine life. It is with supreme, inexpressible joy we feel the divine power go out of us to bless and renew. I can give you in the short time allotted to me but the smallest outline of what I would convey; but I will try to give you ideas, clothed in the simplest words I can command, upon which your mind may work afterwards.

"'Life in proceeding from God, the ever out-flowing but self-filling fountain, can not return to Him without purification. It must return in beings capable of conceiving divine life, pure enough to share and enjoy it; in short, made like unto the Father. Life in proceeding from God becomes more and more gross until it becomes the opposite, or the reverse of the divine spring, from which it emanated, that is, it becomes the physical or natural world. Here the indwelling spirit clothes itself in a variety of forms—gaseous, mineral, vegetable, and animal—from the lowest and most imperfect condition or embodiment gradually assuming more and more power for the expression of spirit by all the various growths or processes through which it passes, until it reaches the human form, the highest possible embodiment of spirit. When I use the terms 'life' or 'spirit,' I mean the same thing. The end of creation is the heaven of angels, beings who are like unto the Father from whom they proceeded, who are inheritors of His greatness, and to each of whom is given as much power of beneficence as he is capable of receiving. Spirit must take form; the human is the highest and the most perfect; the Divine spirit ever shows itself in heaven in the angelic human form. The highest of angels never descend into the flesh, but are spontaneous embodiments of the spirit of God, rendered necessary in the direction and government of the Universe. The beneficent power of these angels is felt to the outermost circumferences of spirit; and they infill and sway numberless other angels, who are a little less near the divine center, as servants or agents in their God-appointed work. I belong to one of these secondary groups. These mighty ones are to us the Father, and are absorbed in Him. No eye has ever beheld, or can behold, God as He is in Himself—the one, great, everlasting Soul—the origin of all things, but in these divine human forms He is ever coming into the midst of His children. These angels form the innermost, and highest circle of divine life, such as we may understand it.

"'Upon the outermost circumference of spirit, or the material plane, are the systems of planets. Each system is under the guardianship of a body of angels, who form One Power. Some members of this body descend upon planets under their care, to approach nearer to the progressing souls, in order to teach them of divine life; because they are so sunk in the flesh, that if it were not for the constant care of the higher spirits, human beings in the flesh might come to lose all sense of God.

"'It is difficult for the human mind to conceive how many beings can, from a condition of absolute harmony, be so infilled with the Spirit of God as to form but One Power, which is indeed to be Sons of God. One proceeding from this vast celestial company is equal to the whole in divinity of nature, and, in descending upon the earth, expresses God as well as He can be expressed to mortals. These angel-teachers ever point the way to the Father—that is, teach mortals how to subdue the animal nature, and obtain divinity or the angelic nature. Upon this subject I can now say no more.

"'I have merely given you an outlined sketch of certain spiritual truths. Another time I may be able to amplify, and fill in details.'"

A man, who did not know German, but had been snapped up on account of his great height, was to give the following replies in German to the King's three general questions on parade—"How old are you?" "Three and twenty." "How long have you been in my service?" "Three years." "Are you satisfied with your rations and lodgings?" "Both, your Majesty." The King, however, took the unusual course of inverting the order of his questions; so the man replied that he was three years old, and had been twenty-three years in His Majesty's service. The King then asked, "Are you a donkey, or am I?" He answered, "Both, your Majesty."

Capt. Benson, at one time master of Lord Byron's yacht, published a book in which the following passage occurs:—"Percy Shelley, who heretofore made no secret of his infidelity, and whose spirits we thought no danger could ever appall, appeared (during a squall at sea) to have lost all energy, and the horrors of what he supposed to be approaching death, made him weep like a child. Those names which he never before pronounced but in ridicule he now called upon in moving accents of serious prayer, and implored the protection of that being whose existence he affected to disbelieve."

ITEMS OF NEWS.

HOME.

John Welsh is our Minister to England.

H. V. Poor has written a book on money.

Senator Morton chose to be poor and honest.

Death is bowling down the great actors and play-wrights.

We can't mention all the honors Gen. Grant gets in Europe.

Ike Marvel has written a book about "The Old Story Tellers."

General McClellan has taken New Jersey. He will hold it as Governor.

Cigarettes used to be imported. Now they are made in the United States.

The anti-resumptionists are not exactly in luck with their bill in the House.

If the judges are too slow, why then don't give them your business to do.

The workingmen polled 3,471 votes in Massachusetts and 30,000 in New York.

Thanksgiving comes on the 29th. It is a big thing to be thankful in November.

Col. Robert G. Ingersoll says the Southern policy was not a policy at all: it was a necessity.

The New York Post-Office keeps two or three detectives in the lobby to look out for pilfering.

Collector Simmons, of Boston, did do some stump-speaking for the Republicans in Massachusetts.

Kansas, Nebraska and Minnesota have gone Republican; Maryland, Mississippi, and Virginia Democratic.

The mortgages on the Erie Railway have been foreclosed and the road ordered by Judge Donahue to be sold.

The eastern part of the United States and Canada is just the place to have small earthquakes. We must export them.

The students of the Washington and Lee University have discontinued their daily watch at the grave of Gen. R. E. Lee.

It has leaked out that we have been sending annually about $13,000,000 of goods to Canada more than we thought we did.

Miss Clara Morris has been playing *Jane Eyre* at Wallack Theater, New York, to raise funds for the monument of Gen. Custer.

The principal mines of the Pacific coast have yielded $36,023,700 in bullion the last nine months: nearly half of it was gold.

The Episcopal clergymen are inquiring why their sermons are dull. Some of their great guns have been telling them how to preach.

John Roach, the American ship-builder, has in view the establishment of a line of steamers to Brazil. We must divide that market with England.

Cassius M. Clay, the old champion for emancipation, has fallen into despair about the negro. He thinks freedom is doing the black man little or no good.

The "Canadian Trapper" says the way to get along well is to keep down and have no fame. If you don't, somebody will be asking you to lecture or edit a newspaper, and won't know that you can't till you have tried it.

The Miggses and Briggses, and other high and sweetly scented people of Murray Hill and Fifth Avenue, have concluded to send John Morrissey to the New York Assembly; and the bad thing about it is that it postpones the Millennium.

By a little jugglery last Thursday Mr. Bland, the chairman of the Banking and Currency Committee, got a bill passed remonetizing silver by an overwhelming vote of 163 to 34. Of course its fate is still dependent upon the action of the Senate and President.

Mr. Phillips, of Kansas, has introduced a bill in Congress establishing a savings bank at every post-office having a postmaster with a salary of $1,000. Deposits of 25 cents will be received and no one account will be allowed to exceed $200. Three per cent. will be allowed to the depositors.

The Rev. John Millikin, in resigning his position of minister of the Presbyterian Church of Ohio, said, "I have heresy to avow, but not vice to confess." He could not subscribe to the whole of Calvinism, and so he stepped out to avoid a trial for heresy. That was graceful. He knows what a church is.

There seems to be a disposition to have faith and works go together. Professor Adler has published a book called, "Creed and Deed," and O. B. Frothingham has published another called "Creed and Conduct." Go away! go away! we want to have our little ecstasy and illumination, and don't want to have you come round bothering us with your duty.

If you want to go to Congress you had better prepare by becoming a lawyer. Of the 366 members and Senators whose biographies and occupation are given in the Congressional Dictionary, 239 belong to the legal profession. There are also 19 bakers, 17 merchants, 15 editors, 12 farmers and planters, 20 physicians, 7 manufacturers, 5 officers of railroads and 5 teachers.

See here: here is William Lloyd Garrison out in another letter against Hayes and his Southern policy. If any thing it is more stinging than his first one. He is ready to take the bayonet and spike the South against a rule just as you would pin up a moth in a bug-case. The old man has fought too long and all the peace has gone out of him. He was originally half a Quaker and associated with Quakers—Lundy, Whittier and others. But Whittier is the more consistent man. He has lately declared his hearty sympathy with the President.

At a late Congregational Council, in Springfield, Mass., called to install the Rev. James F. Merriam, the exercises were brought to a sudden close by the Council refusing, by a vote of eight to six, to install the candidate. It was because he considered the matter of the eternal punishment of the impenitent dead an open question. The singular thing was that six ministers out of fourteen should have been pretty much of the same mind.

Professor Alexander Agassiz has made a special study of the eye of the flounder, a fish that has both of its optics on one side of its head. In its early youth the flounder has one eye on each side of its head like all other bony fishes, but in the course of the first four months of its life one of the eyes slides around to the opposite side and takes up a place near the other eye. The optic nerve of this fish is long and sinuous, allowing it to stretch and let the eye travel to its new position.

"There are four stages of culture," says the Rev. Joseph Cook: "and they are all represented in Boston to-day, and in every highly-civilized quarter of the globe. There is the first stage, in which we usually think we know every thing. Then comes the second stage, in which, as our knowledge grows, we are confronted with so many questions which we can ask and can not answer, that we say in our sophomorical, despairing mood, that we can know nothing. A little above that we say we can know something, but only what is just before our senses. Then, lastly, we come to the stage in which we say, not that we can know every thing, not that we can know much, indeed, but in which we are sure we can know enough for practical purposes. This," says our moral philosopher, "is a better generalization than Turgot's and Comte's 'Laws of the Three States.'"

Here are some words from a man who does not believe in a military government and in giving the negro a sort of hell by attempting to give him an undue political importance. "I feel confident," says John G. Whittier, "that President Hayes and Cabinet hope to bring to this nation thorough harmony and peace, a general prosperity and good will: that his acts are prompted by the purest of motives, the noblest intentions: that those who blame him to-day will bless him in the future for his devotion to the best interests of the Government." How much better is this than the utterances of Garrison who accuses the President of "mental obfuscation, moral obliquity and recreancy" to his pledges. William Lloyd may possibly see what he sees, may be conscientious and may be consistent, but when the time comes for action in this confused world of ours, he isn't worth a cent at discerning the true resultant of all the forces. That is the knack of wisdom, and it makes for peace.

FOREIGN.

The French are fixing for an international rifle-match next year.

The French Republicans have a net gain of 111 seats in the Councils-General.

John Ernest Luther, a direct descendant of the Great Reformer, died lately in Germany.

It is believed that the Pope will reëstablish the Catholic hierarchy in Scotland about Christmas.

The Emperor of Germany has had the ear-ache. If he would only take a little tobacco smoke into his ear, it might do him good.

Sweden has re-ceded the Island of St. Bartholomew to France. This gives her another good port in the West Indies.

An English traveler in the United States has written to the *Manchester Courier* saying that the Americans are a very mum and quiet people.

M. Grévy has been elected Provisional President of the French Chamber of Deputies by a vote of 290 to 170. There was no fight or color in his speech of acceptance.

Lord Stafford Northcote said after dinner that he could see a patch of "blue sky" in the Eastern question. Thereupon the Earl of Salisbury said he couldn't discern the least bit of light in that quarter.

The French Senate is elected by the Deputies, by the 1,500 Councilors-General, by the 17,000 Councilors d'Arrondissement, and by the Municipal Councilors of the 36,000 Communes. It is now conservative by a majority of twenty.

The funeral of Henry Meiggs, the great railway contractor and financier, was celebrated at Lima, Peru, with grand and imposing ceremonies. His tomb will be placed where it will command a view of the ocean and the peaks of the Andes which he had surmounted.

MacMahon will neither resign nor let his Ministry resign; is going to wait and see what the Deputies are going to do. If the Republicans unseat too many Conservatives on the ground of undue Governmental interference with the election, there will doubtless be collision and another proroguing of the Parliament.

The news from Plevna is still more threatening to Osman Pasha. Chefket Pasha has not been able to reopen communication with the beleagured city in the direction of Gorny-Dubnik, and the Russians have taken Rahova. This cuts off the retreat of the Turks in the direction of Widdin. The Russians are believed to have girdled the city with a telegraphic wire and to be able to begin an instant concentration at any point. Their cavalry have taken Vratza, half way between Plevna and Sophia.

Mukhtar Pasha made a stand against the Russians at Deve Boyun on the 4th of November, and experienced another defeat if not something like a rout. After that he took up his position in Erzeroum, which he is now defending. The report that the Russians had taken that town was premature. The latest report is that they have been seriously repulsed in an attack on one of the outposts, and that they have encountered the Turks at Baiburt on the road from Erzeroum to Trebizoud.

Advertisements.

EARLE'S HOTEL

Cor. Canal & Centre Streets, near Broadway

New-York.

First class accommodation for 400 Guests.

Acknowledged the best hotel in the city for the price.

Room & Board Reduced to $2.50 per day.

Newly and Handsomely Furnished & Decorated.

Located convenient to business & places of amusements.

Cars from all Depots pass the door.

EARLE BROS. Proprietors.

THE ONEIDA COMMUNITY

Raise and keep for sale, pure breeds of

IMPERIAL PEKIN DUCKS,

Houdan and Black Hamburg Fowls.

First premiums have been awarded our 4 months old Pekin ducks wherever shown, both on account of size and beauty, and this when competing with one and two years' old ducks. We keep a large flock of this most valuable breed, so as to furnish eggs for a setting which are all layed the same day. We shall not send eggs that were layed more than one day before shipment.

Our Houdan and Black Hamburg fowls are from the best stock in the country. We guarantee satisfaction to all purchasers.

Prices of Stock and Eggs.

Pekin Ducks, per pair	$6.00.	*Eggs, per Doz.*	$3.00
Houdan Fowls " *trio*	6 00.	" " "	2 00
Black Hamburgs " "	10 00.	" " "	3.00

Thirty per cent. discount on orders for more than 3 doz. eggs of any kind. Cash must accompany all orders, and should be sent in registered letters or by P. O. Money-orders. Address,

ERASTUS A. VAN VELZER,
Oneida Community,

SCRIBNER'S MONTHLY FOR 1877-'78.

Without recalling the excellence of the past, the publishers of SCRIBNER'S MONTHLY announce, for the year to come, the following papers:

THE PICTURESQUE SIDE OF AMERICAN FARM LIFE.—This subject will be treated in a series of separate papers engaged from writers who stand in the front rank among Americans, both in qualities of style and in keen insight of nature. Mr. R. E. Robinson, author of a delightful paper on "Fox-Hunting in New England" in the January number, will represent the same section in this series. John Burroughs, whose papers on similar topics have been a highly prized and popular feature of SCRIBNER will write of Farm Life in New York. Maurice Thompson, the poet-naturalist, will describe the characteristics of Western farming, of which but little has been written. It is expected that the illustration of this series will be of a refined and typical character, commensurate with the subject-matter. It is thought that no paper or series of papers yet issued in SCRIBNER will so fully realize the constant desire of the magazine to keep out of the ruts, and, both in text and illustrations, to obtain quality rather than quantity, and to print fresh, strong and delicate work from original sources.

"ROXY,"—by EDWARD EGGLESTON (author of "The Hoosier Schoolmaster," &c.). This new novel will doubtless be the most important American serial of the year. The first number was published in November. Those who have read it in manuscript declare ROXY to be much the most striking and remarkable story this author has ever written. It is illustrated by one of the ablest of the younger American painters—Mr. Walter Shirlaw, President of "The American Art Association."

AMERICAN SPORTS.—Some of the most novel and entertaining of these papers are yet to appear, the scenes of which will be in the West, the Middle States, the South, New England and Canada.

OUT-OF-DOOR PAPERS,—by John Burroughs, author of "Wake Robin," &c., will contain not only articles on Birds, but on "Tramping," "Camping Out," and kindred topics. Mr. Burroughs's papers will begin in the January number, the first being entitled "Birds and Birds," and illustaated by Fidelia Bridges.

ARCHITECTURE OF BIRDS.—Dr. Thomas M, Brewer will contribute four exquisitely illustrated articles on birds'-nests, which every lover of nature will delight in. Dr. Brewer has probably the finest collection of birds' eggs in the world to draw upon for the illustration of these papers.

THE SADDLE-HORSE.—Col. George E. Waring, with whose excellent work of various sorts our readers are familiar, contributes two illustrated articles on the horse. He treats specially of saddle-horses and their use for pleasure and for sport, including road-riding, fox-hunting and racing. The nature of the English thoroughbred and that of his Eastern progenitor (the Arabian) are fully considered in relation to these uses.

SAXE HOLM.—New stories by this popular writer will be given in early numbers of SCRIBNER, beginning with "Joe Hale's Red Stockings," to appear in January. This "novelette" chronicles an episode of the late war for the Union.

"A KNIGHT OF FORTUNE"—Hjalmar Hjorth Boyesen's new novel—will be begun in SCRIBNER at the conclusion of "His Inheritance." It will reveal a phase of American society undreamed of by most of our readers, and will be certain to increase the reputation of the writer as a master of English and of his art.

THE EDITORIAL DEPARTMENTS will continue to employ the ablest pens in America, and will include the present admirable summary of English publications. Besides the special articles above enumerated, the magazine will contain Poems, Sketches, Essays, Reviews and shorter Stories of the highest character. A large practical reduction in price is made by an increase in the number of pages.

THE ILLUSTRATIONS of the MAGAZINE, in variety and excellence of design and in typographical execution, will continue to be in advance of those of any other popular magazine at home or abroad.

Subscription price, $4.00 a year payable in advance to us or to any book-seller.

No club rates or other discounts to subscribers. The Magazine is worth all it costs, and its circulation is increasing in a constant and steady ratio from year to year.

SCRIBNER & CO.,
743 Broadway, New York.

SOCIALISTIC LITERATURE.

The following publications will be sent from the office of the AMERICAN SOCIALIST by mail, post-paid, on receipt of the price:

HISTORY OF

AMERICAN SOCIALISMS.

BY JOHN HUMPHREY NOYES.

This volume gives a clear account of the Communistic experiments of the past, showing the causes of their success or failure. It describes Owen's Community, Collins' Community, Ballou's Community, the French School and the Enthusiasts of 1843, the Fourier Phalanxes, Brook Farm, Modern Times, the Broctonian Respirationists, the Rappites, the Zoarites, the Shakers, the Oneida Community, etc., etc.

"Few books more interesting than this have been published in this country. * * * Mr. Noyes's history has the advantage of dealing in a vigorous and lucid style with what is itself of intrinsic interest. * * * He points out the difference between the Owenites and Fourierites—the Revivalists and Socialists—the Bible men and the Liberals or Infidels, with remarkable discrimination and vigor."—*N. Y. Weekly Times.*

"A remarkable book, both in its subject-matter and in its treatment. It is the first and only attempt with which we are acquainted, to give a history of, American Socialistic movements. * * * Students of Social Science will find in Mr. Noyes's book altogether the best, if not the only, historical compend on the subject."—*Independent.*

"A more interesting record can hardly be conceived. * * * It is a valuable contribution to the social and religious history of our country, and gives important information that may be looked for in vain elsewhere."—*Hearth and Home.*

[From the Boston *Radical.*]

"This is a thoroughly admirable and exceedingly valuable book. We have read it carefully, with the utmost interest from beginning to end, and most heartily recommend it to any who may wish information concerning a very important movement and epoch in the history of this country and, indeed of the world. It is unique as well as excellent. We know of no other comprehensive or easily accessible source of the facts of the socialistic movements in the United States here collected. And the work is not only a narrative, interesting as it is in this respect; it is also a well-digested, philosophical analysis of the relations of the different movements, and of the chief principles of socialism in general, as proved to be essential by the experience already had. The author divides the socialistic history of this country into two main epochs, and a transitional period between them. These epochs, centered respectively in Owen and Fourier. The history of these epochs and of the Communities which were their practical experiments is minutely traced; and the relations between them, the causes of failure, the general results, the relations of Socialism and Revivalism, the fraternization of Owenism and Fourierism with Swedenborgianism, the relations sustained between Socialism and Spiritualism, the literary history of the movements, and finally, Socialism in its relations to marriage, are discussed *from the point of view of the historical facts*, in a masterly manner, it seems to us, and in a style charming both by its clearness and enthusiasm."

The History of American Socialisms

Is a volume of 678 pages, on heavy tinted paper, bound in cloth. Price, $3.00.

HAND-BOOK OF THE ONEIDA COMMUNITY: Containing a Brief Sketch of its Present Condition, Internal Economy and Religious and Social Principles. 8vo., 48 pages. Price, 25 cts.

SCIENTIFIC PROPAGATION. By John Humphrey Noyes. An 8vo pamphlet of 32 pages. Price, 25 cts.

ONEIDA COMMUNITY COOKING, or a dinner without meat. By Harriet H. Skinner. 16 mo, 50 pages. Price, 25 cts.

SALVATION FROM SIN, THE END OF Christian Faith. By John Humphrey Noyes. An 8vo, pamphlet of 48 pages. Price, 25 cts.

A discussion of the practical basis of Christian Life and Socialism.

CONTENTS.—I. Holiness the principal Object of the Atonement. II. The Sins of the Old Testament Saints Irrelevant. III. The Sins of Christ's Disciples during his Personal Ministry Irrelevant. IV. The Sins of Believers during the Apostolic Age Irrelevant. V. Holiness actually attained by some in the Apostolic Age. VI. Paul an Example of Salvation from Sin. VII. Miscellaneous Objections to the Doctrine of Salvation from Sin. VIII. Christian Faith—the Act by which Salvation from Sin is Attained. IX. Characteristics of the Spiritual Man.

DIXON AND HIS COPYISTS: a Criticism of the Accounts of the Oneida Community in "New America," "Spiritual Wives," and kindred publications. By John Humphrey Noyes. Price, 25 cts.

MUTUAL CRITICISM. What it is, and How it works. 16 mo, 96 pages. Price, 25 cents.

CONTENTS.—Origin of Mutual Criticism. Its Development in the Oneida Community. Theoretical View of Criticism of Character. How to Give Criticism. How to Receive Criticism. Illustrations of Mutual Criticism. Historical and Hygienic Criticism. Relations of Criticism to Communism. Shall Criticism become General?

"This little book deserves to be received as an invaluable contribution to psychological knowledge."—*Galaxy Magazine.*

"Persons interested in a real Social Science could not do better than to read this suggestive little volume."—*N. Y. Daily Graphic.*

BACK VOLUMES OF THE "ONEIDA Circular," unbound. Price, $1.00 per volume of 52 numbers, post-paid.

These volumes contain a "Community Journal," descriptive of life in the Oneida and Wallingford Communities, as a special department in each number. By reading these items, persons can form in their minds more accurate conceptions of home life in large Communities. The volumes also contain much other interesting reading matter which can not be found elsewhere. Orders should be sent in promptly, as the number of these volumes remaining is quite limited.

HOME TALKS. By John Humphrey Noyes. 358 pages, 12mo. Price, $1.50.

Invaluable to students of Social and Religious Science. Reveals the afflatus of New Testamen-Christianity, and the conditions of successful Christian Communism. Tells how to get a pure heart, live a pure life, and prepare individuals for social organization on the largest scale. Sent post-paid on receipt of price.

"This volume gives a phase of Oneida Community life not presented by the ordinary letters and descriptions. It is a collection of informal Talks by Mr. Noyes, given at different times and places, mostly in parlors, to small groups of admirers and disciples, who treasured his words and have made a report of them for publication, Mr. Noyes simply correcting the sheets. The Talks have the directness and simplicity of conversation without its rambling and diffusiveness. They have points. They say things clearly, concisely, and in vigorous Saxon terms. Moreover, they abound in common sense. They have a tone of the healthiest and most substantial realism running through them all."—*N. Y. Daily Graphic.*

☞ MESSRS. TRUBNER & COMPANY, *Booksellers, 57 and 59 Ludgate Hill, London, England, have the "History of American Socialisms," the "Trapper's Guide," and the "Hand-Book of the O. C.," for sale. They will receive subscriptions for the* AMERICAN SOCIALIST *and orders for the other publications of the Oneida Community.*

Address, AMERICAN SOCIALIST,
Oneida, N. Y.

VIEWS OF THE

ONEIDA COMMUNITY.

Any of the following photographic views will be sent by mail, post-paid, on receipt of price:

PRICE LIST.

Birds-eye View of Dwellings looking West; on mounts 17 x 21 inches,	$1 50
Quadrangle and Group; same size,	1 50
South and East Fronts of Mansion; on mounts 11 x 14, each,	0 80
East, South and West Fronts of Mansion, "Seminary" Building, Fruit Works, Trap and Silk Works, and Cattle Barns; on mounts 10 x 12, each,	0 50
Cabinet Views of the same, together with Groups of Women, Groups of Children, Portrait of J. H. Noyes, View of Business-Office, and six different Views of the surrounding country taken from the North Tower of the Mansion building, each	0 35
Stereographs, per dozen,	2 50

Address, D. E. SMITH, *Photographer.*
Oneida Community, N. Y.

BLOODED STOCK FOR SALE.

Ayrshire and Holstein Cattle,
Cotswold Sheep, Berkshires,
Houdan Fowls, Pekin Ducks.

ONEIDA COMMUNITY FARM,
Oneida, N. Y.

THE SUN.

1878. NEW YORK. 1878.

As the time approaches for the renewal of subscriptions, THE SUN would remind its friends and wellwishers every where, that it is again a candidate for their consideration and support. Upon its record for the past ten years it relies for a continuance of the hearty sympathy and generous coöperation which have hitherto been extended to it from every quarter of the Union.

The **Daily Sun** is a four-page sheet of 28 columns, price by mail, post paid, **55** cents a month, or **$6.50** per year.

The **Sunday** edition of THE SUN is an eight-page sheet of 56 columns. While giving the news of the day, it also contains a large amount of literary and miscellaneous matter specially prepared for it. The SUNDAY SUN has met with great success. Post paid **1.20** a year.

The Weekly Sun.

Who does not know THE WEEKLY SUN? It circulates throughout the United States, the Canadas, and beyond. Ninety thousand families greet its welcome pages weekly, and regard it in the light of guide, counsellor, and friend. Its news, editorial, agricultural, and literary departments make it essentially a journal for the family and the fireside. Terms: **One Dollar** a year, post paid. This price, quality considered, makes it the cheapest newspaper published. For clubs of ten, with $10 cash, we will send an extra copy free. Address

PUBLISHER OF THE SUN, New York City.

M. LAFAYETTE WORDEN, of Vineland, N. J., is authorized to take subscriptions and advertisements for the AMERICAN SOCIALIST, and to collect pay for the same.

MILLER'S BATH HOTEL. Only $2.50 per day. 39 & 41 *West 26th-st., New-York.*

"Unquestionably the best sustained work of the kind in the World."

Harper's Magazine.

ILLUSTRATED.

Notices of the Press.

The veteran *Magazine*, which long ago outgrew its original title of the *New Monthly Magazine*, has not in the least abated the popularity it won at the outset, but has added to it in many ways, and has kept fairly abreast of the times, thanks to the enterprise of the publishers and the tact and wisdom of its editors. For whatever is best and most readable in the literature of travel, discovery and fiction, the average reader of to-day looks to *Harper's Magazine*, just as expectantly as did the reader of a quarter of a century ago; there is the same admirable variety of contents and the same freshness and suggestiveness in its editorial departments now as then.—*Boston Journal.*

TERMS:

POSTAGE FREE TO SUBSCRIBERS IN THE UNITED STATES.

HARPER'S MAGAZINE, one year.....$4 00

$4 00 includes prepayment of U. S. postage by the publishers.

Subscriptions to HARPER'S MAGAZINE, WEEKLY, *and* BAZAR, *to one address for one year*, $10 00; *or, two of Harper's Periodicals, to one address for one year*, $7 00: *postage free.*

An Extra Copy of either the MAGAZINE, WEEKLY, *or* BAZAR *will be supplied gratis for every Club of* FIVE SUBSCRIBERS *at* $4 00 *each, paid for by one remittance; or, Six Copies one year, without extra copy, for* $20 00.

Back Numbers can be supplied at any time.

The Volumes of the *Magazine* commence with the Numbers for June and December of each year. When no time is specified, it will be understood that the subscriber wishes to begin with the current Number.

A Complete Set of HARPER'S MAGAZINE, now comprising 55 Volumes, in neat cloth binding, will be sent by express, freight at expense of purchaser, for $2 25 per volume. *Single volumes*, by mail, *postpaid*, $3 00. Cloth cases, for binding, 58 cents, by mail, postpaid.

A Complete Analytical Index to the first Fifty Volumes of HARPER'S MAGAZINE has been published, rendering available for reference the vast and varied wealth of information which constitutes this periodical a perfect illustrated literary cyclopedia. 8vo, Cloth, $3 00; Half Calf, $5 25. Sent postage prepaid.

Subscriptions received for Harper's Periodicals only

Newspapers are not to copy this advertisement without the express order of HARPER & BROTHERS,

Address HARPER & BROTHERS, New York.

"A Repository of Fashion, Pleasure, and Instruction."

Harper's Bazar.

ILLUSTRATED.

Notices of the Press.

The *Bazar* is the organ of the fashionable world, and the expounder of that world's laws; and it is *the* authority in all matters of manners, etiquette, costume, and social habits.—*Boston Traveller.*

The *Bazar* commends itself to every member of the household—to the children by droll and pretty pictures, to the young ladies by its fashion-plates in endless variety, to the provident matron by its patterns for the children's clothes, to *paterfamilias* by its tasteful designs for embroidered slippers and luxurious dressing-gowns. But the reading-matter of the *Bazar* is uniformly of great excellence. The paper has acquired a wide popularity for the fireside enjoyment it affords, and has become an established authority with the ladies of America.—*N. Y. Evening Post.*

TERMS:

POSTAGE FREE TO SUBSCRIBERS IN THE UNITED STATES.

HARPER'S BAZAR, one year.....$4 00

$4 00 includes prepayment of U. S. postage by the publishers.

Subscriptions to HARPER'S MAGAZINE, WEEKLY *and* BAZAR, *to one address for one year*, $10 00; *or, two of Harper's Periodicals, to one address for one year*, $7 00: *postage free.*

An Extra Copy of either the MAGAZINE, WEEKLY, *or* BAZAR *will be supplied gratis for every Club of* FIVE SUBSCRIBERS *at* $4 00 *each, paid for by one remittance; or, Six Copies one year, without extra copy, for* $20 00.

Back Numbers can be supplied at any time.

The Volumes of the *Bazar* commence with the year. When no time is mentioned, it will be understood that the subscriber wishes to commence with the Number next after the receipt of his order.

The Annual Volumes of HARPER'S BAZAR, in neat cloth binding, will be sent by express, free of expense, provided the freight does not exceed one dollar, for $7 00 each. *A complete Set*, comprising *Ten Volumes*, sent on receipt of cash at the rate of $5 25 per vol., *freight at expense of purchaser.*

Cloth Cases for each volume, suitable for binding, will be sent by mail, postpaid, on receipt of $1 00 each.

Indexes to each volume sent gratis on receipt of stamp.

Subscriptions received for Harper's Periodicals only.

Newspapers are not to copy this advertisement without the express order of HARPER & BROTHERS.

Address HARPER & BROTHERS, New York.

Misfit Carpets.

English Brussels, Three Ply and Ingrain, also Stair Carpets, Velvet Rugs, Crum Cloths, Oil Cloths, etc., very cheap at the Old Place.

112 FULTON STREET, NEW YORK.

Carpets carefully packed and sent to any part of the United States free of charge.

☞ **SEND FOR PRICE LIST.** ☜

J. A. BENDALL.